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evidently intended to be expository rather than critical. The author regards Fouillée's system as a union of the tendencies represented by Platonic idealism and English evolutionism, but insists that such a synthesis is in no sense eclectic. It brings together types rather than individuals. Fouillée himself calls it the method of mediation. Since every system rests upon something positive, and different schools merely show different ways of looking at the world, all systems are limited, and in need of completion. One must not stop with the contractions that necessarily arise, but through dialectic multiplicity must become unity. Of course, the resulting reconciliation is itself a system, and so in its turn in need of completion.

GRACE NEAL DOLSON.

Les principes d'une sociologie objective. Par ADOLPHE COSTE, Ancien président de la Société de Statistique de Paris. Paris, Félix Alcan, 1899. —pp. iv, 243.

An *objective* sociology is not concerned with ideas or ideals; for these M. Coste provides a new science, *la science de l'idéologie*, and Comte's classification of the sciences is modified so that ideology stands above sociology, at the head of the list. This change the author attempts to justify by arguing that the great men who have modified the current of ideas are in great measure independent of social conditions. Sociology is concerned with the purely objective phenomena of population and social institutions. In general the position of M. Coste resembles, *e. g.*, that of Barth, in that sociology is made to cover almost the same ground as the philosophy of history. The outline of sociological principles is little more than a schematic view of history, in which five typical states take the place of Comte's three states. The fundamental motive power in progress, as well as the measure of progress attained, is found in the density and unification of population. From the standpoint of the five states the author undertakes to interpret the past, to criticise the present, especially the present condition of France, and to determine how far the future may be modified by conscious effort. The remarks on the present state of France as compared with England and Germany are just, and in some instances acute.

ARTHUR FAIRBANKS.

Voices of Freedom and Studies in the Philosophy of Individuality. By HORATIO W. DRESSER. New York and London, G. P. Putnam's Sons, 1900 —pp. v, 204.

It is only by a stretch of meaning that this book can be called philosophical. It is little better than a mass of platitudes, partly true and partly false, and is characterized by both shallowness and vagary. The author is an advocate of what he calls the "New Thought," the uncertain character of which is apparent from his book, but which he tells us is nearly related

to "Christian science" and theosophy. He is evidently one of those persons, very numerous in our time, who are dissatisfied with the systems of thought that have come down to us from former times, but who have not the power to work out a better system for themselves. He has skimmed the surface of many philosophies without settling on any one of them. The author of whom he seems most fond is Emerson, and he tells us that "to a lover of Emerson one need only say that the New Thought is an application of Emersonian philosophy to daily life and the problems of health and disease" (p. 26). Mr. Dresser has evidently had to pass through a period of struggle in order to attain such intellectual liberty as he now possesses, for he is perpetually harping on the theme that freedom is the goal of endeavor; and "that we may become free," he says, "it is well again and again to question every belief, every relation in life, asking if it still be worthy of acceptance" (p. 4). I should say, on the contrary, that so long as we are continually questioning all our beliefs, and every institution of life, we are not free at all in any sense that is worthy of a rational being.

JAMES B. PETERSON.

Die Entwicklung der Philosophie. Von F. VOLKMANN. Berlin, Fritz Rühle, 1899.—pp. 31.

In spite of Kant's *Prolegomena to every future Metaphysic* the development of philosophy in the last hundred years has shown lack of plan and much confusion. The brief essay before us endeavors to show that this is due to the Kantian system itself. By his radical distinction of phenomena and things-in-themselves Kant has thrown a distrust upon reason fatal to philosophy. The ground of this lies in his making philosophy dependent upon mathematics, and in the resultant application of the mathematical notions of zero and infinity to space, time, and reality in general. Two constituents may be discovered in experience, 'content' and 'connection.' The former gives the material for that which we call physics, the latter for that which we call metaphysics. It is the exclusive work of philosophy to determine man's spiritual connection with the world in which he lives. Duties arise when man, as a being endowed with reason, comes into connection with other beings. The peculiar character of reason consists in setting before itself a highest good which is always about to be, but never is reached. Other sciences without neglecting reason seek other sources of knowledge. Philosophy should construct its science on reason alone.

F. C. FRENCH.

Philosophie und Leben. Von ROBERT SCHELLWIEN. Leipzig, Alfred Janssen, 1898.—pp. 121.

"If philosophy is again to win meaning for mankind, she must come out from academic halls to the market place of life and speak to all." The aim of this essay is to set forth in untechnical language a view of the world